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THE CHURCH AND THE WORLD

FOREIGN MISSIONS

A Campaign to Save West China

A campaign for \$700,000 and for 100 volunteers, 70 men and 30 women, for West China within the next year, has been begun by the Presbyterian Board of Foreign Missions. In commenting on the plan, the *Spirit of Missions* (Episcopal) says editorially in its December number that in comparison the desire of its own denomination to raise \$200,000 for a similar work is very modest indeed. In this connection it may be of interest to note that the American Presbyterian church of Montreal gave last year for foreign missions \$8,502 and \$8,514 for home missions. The membership of the church is 1,565.

Advance Steps in Missionary Finances

The Methodist commission of finance will apportion the following sums among the northern Methodist churches, to be raised during the next twelve months: for foreign missions, \$1,800,000; home missions, \$1,560,000; Freedman's aid, \$270,000; Sunday-school board, \$210,000; total, \$3,975,000. In each church there will be a unified budget embracing a set proportion of these amounts. The northern Baptists are now in the midst of a campaign to raise annually for home and foreign missions \$3,000,000 from churches and personal gifts in addition to income from vested funds and legacies.

A Memorial Church to Paul in Tarsus

A memorial church bearing the name of the Apostle Paul is soon to be built in Tarsus, according to the *Quarterly News Bulletin* of the American Board of Commissioners for Foreign Missions of November 15. A movement to secure this result was started at the annual meeting of the

Board in Williston Church, Portland, Maine. The desirability of erecting such a structure was urged upon the gathering by Rev. William N. Chambers, D.D., who is in charge of the mission work of the board in the Adana-Tarsus district. In announcing the plan, the *Bulletin* says: "Christendom certainly owes it to the stricken people of the Tarsus district, if not to the memory of St. Paul to have a worthy church erected at the birthplace of the great apostle." Over \$6,000 has been raised and the board feels assured that more will follow. The native Christians at Tarsus are deeply interested in the project. They have already purchased the site and are eager to do all in their power to aid in erecting the memorial.

Campaigns of Inspiration

The American Board of Commissioners for Foreign Missions announce a series of institutes for 1913, the object of which is to "bring before our churches the great facts and successes of the foreign work, and to present the latest and best plans for securing the co-operation of the people at home." There will be four teams of speakers, one for each of the four districts into which the board has divided the country, and each team will be directed by the board secretary for that district. One institute a week will be held in each district. The program suggested will begin Sunday and continue through Monday. Sunday will be devoted to arousing enthusiasm. The program on Monday will be for practical effect. The standard team will be composed of one or more secretaries of the American board, one secretary of the woman's board, one or more missionaries of the American board, one missionary of the woman's board, and various others.

In the announcement, the board calls the institutes "something new." For the past four years, it states, it has had no deficit, and during the past year its receipts reached the highest mark in its history, \$1,062,-442.98. This successful state of affairs makes it possible to inaugurate this educational campaign at home.

A somewhat similar campaign was inaugurated in the middle of January by the \$3,000,000 Campaign Committee of the Northern Baptist Convention. Conferences will be held simultaneously in the East, the Central West, and on the Pacific Coast.

Agnosticism in Japan

That the issue in Japan is no longer between Christianity and the native religions but between Christianity and nothing, is the inference that must be drawn from the figures of a religious census recently taken in the Imperial University of Japan in Tokyo. It classifies more than 4,000 students by religions as follows: Shinto 8, Buddhist 50, Christian 60, atheist 1,500, and agnostic 3,000. It appears from this that the educated classes of Japan have practically broken with the old beliefs and are searching for some better basis for ethics and faith.

The Modern Man as a Missionary

"The Liberal Movement and Missions" is the title of a suggestive article by Professor E. C. Moore of Harvard University in the January number of the *American Journal of Theology*. Professor Moore writes on the basis of an unusually wide opportunity for observing defects. He has himself made a first-hand study of missionary activities in the Orient and has for years been one of the leading preachers representing the liberal point of view. His contention is that missionary efficiency depends upon the presence of a strong religious experience rather than upon the proclamation of this or that kind of theology. He pays high

tribute to the work of the missionaries in the past precisely on the ground of this profound religious experience, and he contends that if liberal missions are equally religious their truer appreciation of the place and function of religion in human experience will enable them to be far more efficient than orthodoxy could possibly be:

There is that in the cause of Christ and for the furtherance of the Kingdom which the very simplest can do. There is that which only the man who has the qualities which true liberalism gives him can do. There is that which only such a man will undertake, which is yet very necessary to be undertaken. There is that in the doing of which he has an advantage, with which nothing which the other man possesses can compare. There is that which constitutes his peculiar challenge. Upon this it would indeed be a pity if there were no chance for him to offer up his heart and life.

Women in Moslem Lands

One of the results of missionary activity in Moslem lands is a great improvement in the condition of women, states "The New Woman in the Mohammedan World," by Saint Nihal Singh in the *Review of Reviews* for December. One of the indications of the improvement, says the article, is the fact that Mohammedan women in Persia, Turkey, India, and Egypt are seeking to acquire western education in the government and mission schools, and that the men, if not in favor of the innovation, at least do not actively oppose it. This education, embracing those branches commonly taught in our high schools and colleges, is imparted for the most part by missionaries.

Comparing the Koran and the Bible

A former Moslem fanatic, F. Masih, now a missionary among peoples of his former creed, is giving joint readings of the Bible and the Koran to his hearers and permitting them to decide the relative value of Mohammedanism and Christianity. Great success has attended this novel procedure. It is a

healthy sign of the times as well as evidence of the Bible's power still to grip and hold the mind.

Why Missions Do Not Succeed Better in Mexico

One of the great obstacles attending the spread of the gospel in Mexico is the belief that the United States intends to annex the country, says Rev. Ignacio M. Lopez, pastor of an El Paso, Tex., church in an

article in the December *Missionary Herald*. The people believe that, with this end in view, societies have been organized, which, under the pretext of religious aims, seek only political results. The article states: "This silly pretense, which was sown with malicious ingenuity by the Roman church for many years before Protestantism was known in this country, has been cultivated assiduously . . . from generation to generation."

CHURCH EFFICIENCY

Where Protestant Churches Thrive

Figures showing that the Methodist church is chiefly a rural church were recently published in the *Central Christian Advocate* (Kansas City). While the statistics pertain to one denomination only, they may point to a prevailing condition in Protestantism. A digest of them is as follows: 60 per cent of the Jewish congregations of the country are in cities of 300,000 or over, while 5 per cent of the Methodists are in cities of that size; 90 per cent of Jewish congregations are in cities of more than 25,000; 60 per cent of the Christian Scientists are in cities of 300,000 or over, and only 15 per cent are outside of cities; more than 50 per cent of the Roman Catholics are in cities of 25,000; only 10 per cent of all Methodists of whatever name are in cities larger than 50,000 and less than 15 per cent of all Methodists are in cities even as large as 25,000. "That is to say," continues the article, "that 85 per cent of all the Methodists there are, are in the country or in small towns and little cities."

The Penalty of Liberty without Morality

That the "gunmen" recently convicted in New York for the slaying of Herman Rosenthal are members of a fraternity recruited chiefly from the ranks of Italians and Jews is the gist of "Where the Gunmen Come from," by James Forbes, director of

the National Association for the Prevention of Mendicancy, in the *Outlook* for November 30.

Mr. Forbes claims that members of these two races, freed from strict parental and, in some cases, patriarchal restraint at home, are cast adrift in the stimulating atmosphere of western cities where they come into contact with commercialized vice, the life of the street, hangers-on of poolrooms and similar places, and finally become addicted to drugs. Generally speaking, underworld people are one-sided or defective morally or physically, or both. "In another generation," prophesies the author, "it is likely that men of this class who get into the clutches of the law will face tests by alienists rather than widely advertised criminal trials." These tests "will show," he continues, "in all instances, probably, that arrested mental development is symptomatic of the underworld."

Foreign Missions in Chicago

One of the more interesting phases of aggressive church work in our great cities is the work among the Chinese and Japanese. In Chicago, for instance, there is maintained a Japanese institute. This institute is conducted in accordance with the general method of the Young Men's Christian Association and is already having a decided influence over the Japanese of the city. In